dawns and brings surprise. Whatever enters into His
Being is not phenomenal, but real; not transient and finite ;
but permanent and infinite. He is the essence of all the
eternities. Before His eye, the accidents of life, birth and
status fall away and the inner significance alone is present
to His view.
In His original and ultimate, unmanifested and trans-
cendental existence. He is One, indivisible, infinite, spaceless,
timeless, eternal, unchangeable, undifferenced, all compre-
hending, and all-knowing Self. For Him, there is no change,
no appearance or disappearance of objects, no passing from
ignorance to knowledge. For Him, knowledge is not an
act but an eternal fact or possession. He is not the subject
or agent of knowledge to v^hom perception is an act be-
ginning or ending. He is not a *Jnani* or knower but *Jnanam*
—absolute knowledge—an eternal subject-object.
The Supreme Being is **Anantham,** filling all space and
time and yet transcending both. The world calls Him
"The Infinite ", but we feel that it is a word all too poor
to represent His amplitude. His altitude, His illimitable,
inconceivably surpassing greatness and grandeur. Though

He is co-extensive with the universe, the universe is not
conterminous and identical with Him. The universe with
its countless galaxies of heavenly bodies floating in space
is but a drop in the.boundless ocean of His infinitude. He
,is vaster than the vastest object and subtler than the sub-
tlest.
In' the words of the Chandogya Upanishad,
"He is the
smallest of the small and the greatest of the great and yet,
in fact, neither small nor great." He is mightier than the
mightiest, loftier than the loftiest heights, profounder than
the profoundest depths that imagination has ever visualised
in its flight up or descent down. Caves where light has
never penetrated,. depths where sound has never reached,
'.distances which imagination has never overtaken—all,